

A  
**Short, plaine, and profi-  
TABLE CATECHISME:**  
Containing an instruction vn-  
to the foure principal points  
of Christian Re-  
ligion.

*Needfull for all those, who doe  
not as yet perfirly knowe  
the same.*

. . . . . PRO. 15. 10.

Instruction is euill to him that forsaketh the  
way, and he that hateth correction shal die.

PROV. 31.

He that refuseth instruction, despiseth his own  
soule: But he that obeieth correction, get-  
teth vnderstanding.

PROV. 28. 9.

He that turneth away his care from hearing  
the lawe, euen his praies shall be abho-  
minable.

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## A CATALOGVE OF the Contents.

A brieft of the same Catechisme.

A verie short direction, howe euery one not instructed, ought to come to the Lodes Table.

A praier to be said afore the receiuing of the blessed Sacrament.

A praier to be vsed in the time of receiuing thereof.

A praier to be said after the same receiued.

A praier for the Morning.

A praier for the Euening.





To the right worship-  
full Gentlemen sir Iohn Brocket;  
knight, one of her Maiesties lieu-  
tenants for the countie of Hartford,  
and maister Rowland Lyrton esquire, and one  
of her Maiesties Iustices of peace, there be  
al grace from God : loue from Christ:  
and sanctification from the spirit  
more and more, multiplied  
vnto euerlasting  
life. &c.



Hauing bin at sundrie times  
moued right worshipfull,  
by some of my hearers to  
perticipate these my pub-  
licke labours to and for their priuate  
vse, and that by coppies in writing, I  
haue thought it good vppon their  
importunitie, not in priuate sorte to

A 2

satisfie

### *The Epistle.*

satisfie them , but in publike maner  
to put foorth the same , partly be-  
cause my leisure for so many copies  
will not serue , and partly because  
they which cannot read after the pen  
may take profite by the print. But  
whereas your worships haue been as  
it were founders of these my simple  
trauailes by your calling mee vnto  
you, being willing in such sorte, that  
I should be imployed for the benefit  
of the youth , besides that my other  
vsuall exercises towards the elder  
sort. I haue also thought it my part  
to make you patrons of the thing,  
praying you that yee will vouchsafe  
the passing foorth of the same vnder  
your names with all humbly in the  
name of Christ, beseeching ye that as  
both of you haue the name of chri-  
stian profession, so yee will together  
indeuour that more and more the  
same be made knowne by answerable  
conuersation hauing your faith, and  
a good conscience, manifested by  
good

*The Epistle.*

good workes against the day of appearing of our Lord Iesus Christ, who will reward you accordingly, vnto whose protection of grace, and direction by his holy spirite, vnto sanctification of bodie and soule, I betake yee with all yours, for euermore.

*Your worshippes in the  
Lord Iesus to be com-  
manded*

M. A.





A preface touching this exercise of Catechising.

**T**here be diuers at this day, which being led with the vanitie of their minds, and hauing their consciences darkned thorough ignoꝛance ; doe say that this trade of teaching belongeth onely to childꝛen : surely then because such are childꝛen in vnderstanding, it may also belong vnto them : foꝛ not age but knowledge maketh the difference, which while some haue not, though they be growne men since the time of the Gospell; yet remain they childꝛen, hauing neede to be taught in the first principles of the woꝛd of God, being become such as haue need of milk, and not strong meate. It were wel therefore



### The preface.

foze fo2 such, euen as ne w bo2n babes  
to desire the sincere milk of the wo2d,  
that they may grow thereby, hauing  
as yet but onely heard, and not tasted  
thereof. And therfoze being guiltie  
in themselves, they doe not onely poss  
this kinde of exercise ouer from them-  
selves to child2en, but also being loth  
to haue their ignozance called into  
question, they like rather to be igno-  
rant still, then with child2en to hum-  
ble thēselues vnto teaching, y thereby  
of ignozant they may be made skilfull  
in the way to Ch2ist. But this kinde  
of men repute it no disgrace to bee  
taught, nay they disdaine not to aske  
the way in their iourny of any whom  
they thinke able to direct them; being  
contented to bew2ay their owne ig-  
no2ance in such a sort: and yet in this  
point it is a maruell to see howe they  
faile, fo2 they so stomacke instruction,  
as they lothe the name and abho2re  
the thing in themselves, being in their  
owne conceite both learned and wise  
inough

The Preface.

Cor. 3. 18.

Gal. 6. 3.

inough to attaine Christ : but the Apostle teacheth such sort another lesson : first, that they deceiue not themselves ; then if any seeme to be wise in this world, let him be a foole, that he may be wise. Also if any man seeme to himselfe to be somewhat, when he is nothing, he deceiueth himselfe in his imagination. Selfe loue then, and a conceited opinion so bewitcheth the wits of high minded men, as they are in nothing sooner deceiued then when they affect their own humour, and followe their owne fancie, being in the meane time so clouded in their ignorance, as they see not the way which leadeth to him, vnto whome they cannot come without instruction. As then to blunder on in an vnknowne way without a guide, either leading or prescribing how to go on, and on which hand or turning to take: uttereth great folly: So being called vpon to turne into the way, when they are out, and to keepe on strait, when they are in,  
and

The preface,

and yet will not, betokeneth great  
madnesse. Salomon is moze plaine  
with such men then they will thinke  
him thanke woꝛthy, who saith that  
fooles despise wisdom and instructi-  
on, as also, he that refuseth instruction  
despiseth his owne soule.

Prou.1.7.

Prou.15.13.

Steven the blessed Martir, striketh  
at such, calling them stifnecked and  
uncircumcised heartes and eares, tel-  
ling them that they alwaies resisted  
the holy Ghost as their fathers did: As  
such sortes of men at this day say: not  
we haue sinned with our fathers, but  
sinne that they may die with their fa-  
thers. Cuē so with their great grand-  
fathers many in this time of the light  
do shut themselves vp in the prison of  
wilfull blindness, untill the day of  
darknesse come vpon them: at what  
time when they would they shoulde  
not haue that which once they might  
haue had and would not. Let the ex-  
ample of the five foolish virgin: ap-  
proue that. It is therefore good to be  
in

Act.7.51.



## The Preface.

in a readinesse because we knowe not when our maister Chzist wil come to take an accompt what they haue learned, and how they haue liued: Nicodemus was of a better minde then many of selflyking in these days are: for he though hee were a doctoꝝ, and a man well stocken in age, and with, all vtterly ignozant touching his new byrth, did abide Chzist his handling him, and our sauiour did beare his answering him, the one not leauing the other: but the one asking and answering the other. Our sauior taught and Nicodemus heard, and tooke fooꝝth such a lesson as hee neuer learned afoze.

John 3.

I. hn 4.

Peter 8. 10.

The woman also of Samaria being ignozant concerning the water of life, by mutuall questioninges and answeringes betweene our sauiour and her came to knowledge. The Eunuch, the Queene of the Ethiopians treasurer being ignozant in the chiefeſt point of Religion, namely in the true know-  
ledg



## The preface

ledge of Christ, & not understanding that same in the Prophet: he was led as a sheep to the slaughter, &c. thought not skorne in respect of his age and calling, to take vnto him Philip, with whome after hee had read the text, hee began to question of whome it was meant, and hee not ashamed to shew his ignorance, so reasoned the matter with his teacher, that he became learned in the knowledge of Christ. All these as you see couered not their ignorance, but acknowledging the same tooke no skorne being of good yeeres to go to schoole and that with such teachers as they neuer heard afore. These are three such examples as are set downe for all men and women of yeeres and ignorance to behold, to follow, and do the like: as also with them to be content rather later than neuer: but the sooner the better to loue knowledge, and to seeke after instruction.

But they will say if wee might be taught

The pface.

taught by Christ or his Apostle, as these were, we would heare, receiue and vnderstand as they did: but I ask the this question whether they thinke not the ministry of y<sup>e</sup> word in the corporall absence of Christ & his departed Apostle needfull: Now surely I thinke there is none so past grace, but that hee will say it is needefull: then being needfull, I aske by whome? It wil be answered, by the preachers of the worde. Then I pray marke this, namely, that the elders which rule well are worthe double honoz, especially such as labour in the worde and doctrine: And further to stirre vp Timothie seriously to see to his ministration: and diligently to looke to his charge, he saith, I charge thee in the sight of God, and before the Lord Jesus Christ, which shal iudge the quick and the dead, at his comming, and in his kingdome, preach the word, be instant in season and out of season, importune, relent, exhort with all long suffering

Tim. 15. 17.

2. Tim. 4. 1. 2

### The pface.

suffering and doctrine : in which two places, we see that the minister must be a labouring man, not in the world, but in the word, as also that hee must be instant at all times ? What to doe? euen of ignorant, to make skilfull, of simple, to make learned: of children, to make men of vnderstanding : And so to bring from blindness, to the light : from error, to the truth: from infidelitie, to beliefe : from the loue of the worlde, to the obedience of God and his sonne Iesus Christ, that they may be saued. Now then hauing such a minister as is able and willing to teache and to traine vp the people of God, I nothing doubt but that he is sent of the Lord : and set in his place to vse all maner meanes for instruction, whom if ye will not heare as readily as Nicodemus, and the woman heard Christ : and the Eunuch heard Philip, ye contemne him, and if ye will not be chastised as willingly by him, as those aboue named were by Christ  
and



The Preface.

and Phillip : you scozne instruction,  
hate to be reformed, and despise your  
teacher : yea, ye scozne, hate, and des-  
pise Christ himselfe : who hath sayde  
speaking to his threescore and ten dis-  
ciples on this wise, he that heareth you  
Luke. 10. 16. heareth me, and he that despiseth you  
despiseth me, and he that despiseth me  
despiseth him that sent mee . Let all  
despisers therefore cease to despise  
their teacher , because such a despite  
reacheth vnto Christe , yea and tou-  
cheth the Almighty himselfe , whome  
1. Sam. 2. 30 hath said, that they which despise me,  
shall be despised. And no maruel, for  
they be none of Gods, for he that is of  
Iohn. 8. 47. God heareth Gods worde : but they  
heare it not, therefore are they not of  
Rom. 10. 17 God . Againe no hearing, no faith :  
for faith commeth by hearing, and no  
Galat 3. 26. faith, no child of God, for by faith are  
all the sons of God : then no hearing;  
no faith: no faith, no son of God; there-  
fore no hearing no heires annexed  
with Christ and no child of God : No  
spi-



kingdome of God belongeth not to them but childzen. Thus prayeng God to open the eares, eyes, & hartes of all vnbelæuing Christians, that they may heare, see, and vnderstande by the mynisterie of the word (in this sort) what belongeth vnto a Christian life, and that they being sette in the right waie by instruction, as also care fully guided by the continuall direction of the preaching minister, they may in the end enter into the great Cittie that heauenly Ierusalem, by him that is the only sware thereof the Lorde Iesus. To whom with the Father and the holie Ghost, one immortall God, be eternall praise and Dominion for evermore, So be it.

B

2 The First part of this  
Catechisme.

Question.



What is our exercise called?

Answer.

Catechizing.

Quest. What meane you thereby?

Ans. Instructing or teaching.

quest. Wherin are you chiefly to be taught.

Ans. In the word of God.

quest. To what end?

Ans. That the man of God may be absolute.

Quest. Where is that written?

Ans. In the 2. Tim. 3. 16, 17.

Quest. What proofe haue you in the word that children must be taught?

Ans. In Deuter. 4. 9. and 6. 6, 7.  
And Prou. 22, 6. And that Timothy began when he was a child it is plain  
3. Tim,

**A briefe Catechisme.**

**3**

**2. Tim. 3. 14. 15.**

**quest. How many parts are there of Christian instruction.**

**Answ. There be foure.**

**quest. Which are they?**

**Answ. The law, the gospel, prayer, and the Sacramentes.**

**quest. What learne you by the lawe?**

**Answ. Our owne condemnation, which is proued in Rom. 7. 5. and 11. verses.**

**quest. Why so?**

**Answ. Because none is able to keepe the law as may be seene. Act. 15 verse 10.**

**quest. Why then was the lawe giuen?**

**Answ. It was giuen that thereby we should knowe our sinnes. Rom. 3. 20. Look moze, Rom. 5. 10. Gal. 3. 19**

**quest. What place haue you to confirme, that the lawe was giuen to make vs know our sinne?**

**Answ. I had not known what lust**



had bene except the law had said thou shalt not lust. Rom. 7. 7.

quest. When it doth appeare that because the lawe was given to make vs guiltie, we cannot be in the favour of God thereby.

Ans. It is true: for cursed is hee that continueth not in all the things that are written in the booke of the law to do them. Gal. 3. 10.

quest. What if we do keepe all the commaundementes, except some one of them?

Ans. We are nothing the better if we could doe so, for whosoever shal keepe the whole lawe, and yet faile in one point, he is guiltie of all. Iam. 2. verse 10.

quest. What can you conclude of of all this?

Ans. That there is none but is subiect to the curse of God, if wee will stand to the law, because in the sight of God it is evident that there is none iustified by the lawe, for the iust shall live



A brieue Catechisme. 5  
true by fayth. Gallathians 3. vers. 11.

The second parr.

question.



What must thou doe in this  
case?

Answ. We must appeale  
vnto the Gospel.

quest. What is the Gospel?

Answ. It is the power of God vnto  
saluation, for all that beleue. Rom. 1.  
verse. 16.

quest. What meane you by that  
word Gospel?

Answ. Glad tidings or ioyfull  
newes.

quest. What is vnderstoode by  
power?

Answ. The vnspeakable strength  
of God.

quest. For what?

Answ. To recouer all mankinde  
which by the fall of Adam was lost, so  
that God in himselfe is all, and by hys

**6**      A brieft Catechisme:

only begotten sonne, the Lord Jesus  
is willing to saue all that come to  
him.

quest. How are we perswaded in  
this power?

Ans. By the preaching thereof,  
from the beginning to this day.

quest. When was it first preached.

Ans. By and by after the fall of  
Adam.

quest. By whome was it prea-  
ched.

Ans. Not by man or any Angell,  
but by God himselfe.

quest. What did he preach?

Ans. That the seede of the wo-  
man should breake the serpens head.

quest. What is meant by that  
seede?

ans. That same power of God,  
whereby God would worke, and shew  
himselfe in merie to the world.

quest. What is vnderstood by wo-  
man.

ans. That the eternall begotten  
sonne

sonne of God begottē afoze all woꝛlde  
should truly take flesh from the blessed  
virgin, and so become after his visible  
byꝛth, a visible sacrifice to God his fa-  
ther, foꝛ the sinnes of the woꝛld.

quest. What is contained in the o-  
ther woꝛdes: namely, that it should  
bzeake the serpens head.

answ. In those woꝛds is set doꝛne  
the promise, which because it was a  
ioyfull report afoꝛehand, is to be cal-  
led the gospel.

quest. What is meant by bzeak-  
ing the head.

answ. The power, rule, tyzannie,  
and kingdom of Sathan, which should  
be thꝛowne doꝛne by that vndefiled  
seede, which shoulde be boꝛne foꝛ that  
purpose.

quest. Why was that promise and  
gospell pꝛeached.

answ. That Adam should beleue  
in that promise that hee beleeuing in  
that which he saw not, might be saued  
by him which was not seene.

quest.



quest. What thinke you then touching this matter.

answ. I verily thinke that they erre not knowing the scriptures, nor this power of God so long agoe preached, who say now that the gospel is a new doctrine or learning.

quest. Are there anie that so say?

answ. Yea, there are.

quest. Who be they?

answ. Of the synagogue of Rome, commonly called Papistes.

quest. But what say you to it, how thinke you?

answ. I verily thinke that if they were the children of faithfull Abraham, they would not so say: for in the time of Abraham faith was. Gen. 15. vers. 6. where it is written that Abraham belæued God, and it was counted to him for righteousness: Look more, Rom. 4. 1. 2. 3. 4. 5. 6. Yea faith was yet more antient, for it was in the time of Abel, of whom it is written that by faith hee offered a greater sacrifice

sacrifice then Kayn. Heb. 11. 4.

Also faith is as the gospel is, but the gospel was preached vnto Adam, by God himselfe, when he said the seed of the woman shall breake the Serpents head: Therefore the doctrine of faith is no new learning. Also Adam had nothing then to iustifie him before God, but belief in that promise, which was Christ to be borne. Therefore all Adams children according to the flesh haue no other remedie but faith in Christ nowe already borne. And as then Adam had no workes going afoze faith to iustifie him: so is it at this day withall that are so to be saued.

quest. How then shew mee what faith or belæfe is?

Ans. Faith is the ground of things hoped for, and the euidence of thinges not seene. Heb. 11, 1.

quest. What can you breefly gather out of this?

Ans. That vpon fayth wee must build our trust in God, and our truste  
and

10      A brieſe Carechiſme.

and hope muſt depende vpon the entrance of the Goſpell, wherein we ſee that which ſhall bee: and beleue to haue that which is not ſeene.

queſt. By whom ſhall you haue it?

Anſ. By Chriſt, in whom al that were ſaued did beleue to haue ſaluation, euen 3974 yeares and ſome odde months afore he was borne.

queſt. It is written that by the death of Chriſt ſinnes are don aſwaie, how then could ſinnes be done away whereas Chriſt was not in ſo manie yeares borne, much leſſe dead?

Anſ. The auſwer is plaine, namely that by the preaching of the Goſpell and beleuiug of the ſame, ſaluation was giuen though the thinge beleued in were not ſeene.

queſt. Is there any difference betwene them that beleued afore the promiſe was performed, and vs that beleue the ſame being performed?

Anſ. No, there is not anye difference



rence in the substance of the thing be-  
leeued, though there be in the circum-  
stance of the time.

quest. How is that?

answ. They beleued and trusted  
GOD from the time of Adam vntill  
Christ was bozne: still beleuing that  
such a one should bee bozne to die for  
the sinnes of mankind.

But all from the time of his birth  
vntill the end of the world which will  
be saued, muste beleue that Christ is  
come and gone, and shall com againe,  
not to die: but to iudge the world: So  
that the beleuing afoze he came, and  
the beleuing since he came, do beleue  
in one and the same Jesus.

And as the promise of him which  
might not be seene afoze the fulnesse of  
time was come, brought belæse to all  
that euer wer saued: so since the time  
wherein hee was seene, though now  
hee may not as yet bee seene againe,  
doth that promise worke effectuallie  
being that power, or that arme, or that  
hand,

hand, by the which God hath wrought that ſaluation.

queſt. Can you ſhew that the ſame power was preſent when he was not as yet ſeene.

anſ. Yes it may be ſeene in Iſay. 9 6, 7. The Goſpell then being the glad tidings of ſaluation, is that ſayth or beleefe which bringeth ſaluation to all true Chriſtians, which faith is the preſent evidence of thinges to come. And that evidence is the Goſpel wher in is contained all that belongeth to our ſaluation which beeing peruſed, vnderſtood, heard and beleued dooth bring ſaluation to euery one that ſhal keepe that evidence written and ſhut vp in his heart.

queſt. Do you beleue this?

anſ. I doo beleue it and God giue me his grace that I may increſe moze and moze therein to my liues end.

queſt. But I woulde haue ſome place to proue that the Goſpell is the evidence of our ſaluation.

anſ.

**A brieft Catechisme. 13**

ans. The Apostle, 1. Cor. 15, 1, 2, 3, 4. hath set it down.

quest. Nowe to conclude all that hath beene saide, shew me some place for faith or beleefe?

answ. It is witten, Iohn 23, 16 That God so loued the worlde as hee hath giuen his onlie begotten Sonne that whosoener beleueth in him shall not perriish but haue life euerlasting.

And againe, whoe so beleueth in him shall not be condemned, but hee that beleueth not is condemned alreadie, because hee beleueth not in the name of the onelie begotten sonne of God. Iohn, 3, 18.

quest. Shew mee also some other place for the law and faith togither?

ans. It is witten Rom. 3. 21, 22. The righteousness of God is made manifest without the law by the faith of Iesus Christ vnto all and vpon all that beleue, Look there from the 19 verse to the 29.

quest. This hauing been thus said  
it



14      A brieſe Catechiſme.

it appeareth that wee muſt come and  
cloſelie cleaue vnto the Goſpell, ha-  
uing no confidence in the law?

anſ. It is true we muſt ſo doo.

queſt. Why ſo?

anſ. Becauſe by it the righteous-  
neſſe of God is reuealed from Fayth  
to faith, that the iuſt might liue there-  
by, Rom. 1, 17. Therefore ſhall wee  
not liue by the lawe but by faith in  
Chriſt Jeſus our Lorde, ſo being iu-  
ſtified by his blood, we ſhall be ſaued  
from wrath through him. Rom. 5, 9.

queſt. Is the lawe then of no po-  
wer where faith is?

anſ. It is of none: ſo where faith  
is the law is at an end. For Chriſt is  
the end of the lawe, ſo righteousneſſe  
to all that beleue. Rom. 10, 4.

queſt. What then hath Chriſte  
done for vs?

anſ. Hee hath redeemed vs from  
the curſe of the lawe when hee was  
made a curſe for vs. Gal 3, 13.

queſt. To what end hath he redē-  
med

med vs :

ans. That the blessing which came vnto Abraham might also come vpon vs through Iesus Christ, for as manie as are of Faith are blessed with faithfull Abraham. Gal. 3, 9. For as Abraham was righteous because hee did beleue. Gé. 15, 6. so al that beleue as Abraham did, are righteous with God.

ans. Let vs heare out of the olde Prophets somewhat touching Christ his incarnation, and of what good hee was to bring with him when hee came :

ans. That may be seene in Isaie, 61, 12, 3.

quest. Let vs farther knowe by our Saviour his owne words wherefore he came :

ans. He saith that he was sent to none but to the lost sheepe of Israell, Mat. 15, 24. He is not come to call the righteous but the sinners to repentance, Mat. 9, 13.

quest.

quest. What can you bteslie gather by all this?

anf. That not by the woꝝks of the law, but by the death of Christ euery one shall be saued that dooth beleue, Rom. 5, 9.

quest. What doe you think and beleue concerning purgatory which the aduersaries to the sufficiencie of christ his death haue taught and the which many ignozant in the truth do beleue vnto this day?

anf. I think and beleue that there is no other purgation for the sinnes of the whole worlde, then the passion of Christ in his blood.

quest. Howe proue you that by the Scriptures?

anf. It is wꝛitten, 1. Ioh. 1, The blood of Iesus Christ the sonne of God clenseth vs from all our sinnes, if then we acknowledge them he is faithfull and iust to forgiue them and to clense vs from all vnrighteousnes. 1. Iohn. 1, 9. looke moze in 1. Pet. 1, 18, 19, 20.

quest.



father of lights. Iam. 1. 17. Thirdly, by lifting vp is exprested, the desire and longing that the godly haue to bring, and to offer themselues to the Lord, as a quick and a liuely sacrifice.

Finally, it declareth that the conuersation of the childe of god is in heauen, from whence he doth looke for the saviour, even the Lord Iesus, who at his comming will change our vile bodies, and make them like his glorious body. Philip. 3. verse 20. 21. Therefore if we be risen againe with Christ: let vs seeke the things which are aboue where Christ sitteth at the right hand of his father, and let vs set our loue vpon thinges that are in heauen, and not on thinges, which are on the earth.

quest. Why must wee thus lift vp our soule?

answ. First, because here we haue no abiding citie, but must look for one to come. Heb. 13. 14. Secondly, because we are willed to seeke to him that is ascended, who hath said, Come

vnto me all yee that are wearie and laden, and I will ease you. Math. 11. verse 28. **As** also: aske and it shall be giuen you, seeke and yee shall finde, knocke, and it shall be opened: for who asketh, receiueth, and who seeketh findeth, and to him that knocketh, it shall be opened. Math. 7. 7. 8. **Wherefore** because **Christ** is in the heauens, we must still lift vp the hand of our heart, to knocke that hee may open, and that we may enter.

quest. **What** else is required in this lifting vp our soule.

answ. There must be in it no waivering or vnstedfast: no changeable or ranging: no rouing or vn-mouable qualitie. **Wherefore** whatsoeuer a man asketh, let him aske it in faith, and not wauer: for he that wauereth is like a waue of the sea, which is carried away. Neither let that man thinke that he shall receiue any thing of the Lord. Iam. 1. 6. 7.

**Secondly**, the lifting vp of the soule  
must

must be with vs as is the lifting vp of the hand of an archer, who though he be neuer so skilfull: yet if his hand be not steady, but wauering this way and that way, as also not looking with a fixed eye vpon the marke, he cannot haue a part. Euen so euerie good Christian must be circumspect in lifting vp his soule, not onely knowing what hee goeth about, but also marking how the same is to be perfozmed: Namely, with a steadfast beliefe in him (to whom we must lift our soules vp) that we should be heard. As also with an assured hope, that we shall hit the marke: that is, obtaine the thing which we aske of hym, to whom we lift vp our soule.

quest. But what doe you gather bziesly of that?

answ. This namely, that the lifting vp of our soule, is not inough, but also wee must trust steadfastly to be heard, and to obtaine which is the effect of his mercie, to whome wee



doe liſt vp our ſoule.

queſt. To whome then muſt wee liſt vp our ſoule.

anſw. To God onely.

queſt. Why ſo?

anſw. Becauſe there is none that can ſee the ſorrowes of my ſoule, but he that ſaw me afore I was boꝛne. The Lord therefore is ſaid to haue his eies vpon the righteous, & his eares open to their prayers. Pſal. 34. 15. As alſo his eies are open to behold and to take pitie, and his eares ſtopped to heare and to haue mercie: Looke moze, in the firſt of Kinges. 7. 26. 27. 28. 29. Whereupon wee may ſay that which David ſaid, the eye of the Lord is vpon them that feare him, and put theyꝝ truſt in his mercie. Pſal. 33. 18. As alſo that the righteous crye, and the Lord heareth them and deliuereth them out of all their troubles. 17.

queſt. What if this come not by and by?

anſw. We muſt yet ſhew that we  
do

do trust the Lord, and with Iob so to  
sticke to him, that though he should kil  
vs, we yet forsake him not. We must  
not then onely lift vp our soule to the  
Lord, but also we must waite vppon  
him, and with patience carrie his  
good leysure, vntill he come and haue  
mercie. Therefore the Prophet saith  
again, my soule waiteth for the Lord:  
for he is our help, and our shield. Ps. 33.  
verse 20.

quest. How shall this our waiting  
vpon the Lord be knowne.

answ. By often calling vpon him,  
euen thre times in one day, as Dauid  
did. Psalm. 55. 16, 17. And as Daniel  
did: 6. 10. In which two examples  
we doe see that wee must abide the  
Lords leysure, and that although hee  
grant vs not by and by, yet he doth stil  
consider vs and will satisfie vs with  
good thynges. Looke Psal. 40. 1. Ps. 42.  
1. Psal. 57. 1. 2. 2.

quest. Where can you proue this?

answ. Dauid saide that hee sought  
the

the Lord and hee heard him and delivered him out of all his feare. Psal, 34, verse 4. Also God hath heard me, and considered the way of my prayer. Ps 66 verse 19. Likewise vpon this experience, he saith to the godly, taste and see how gracious y Lord is: Blessed is the man that trusteth in him. Psal, 34, 8.

quest. Whereas the Prophet bid-  
deth vs tast and see what may be the  
meaning thereof.

answ. Both those senses of tasting  
and seeing are great perswasions to  
make vs to enquire after the Lord: as  
also to make vs beleue that he is not  
farre off, but euen present at hand, for  
no man can taste and discerne, that  
which is not hard by: wherefore it is  
written: Psal 34. 18. That the Lord is  
neere to them that are of a contrite  
heart, and will saue such as be afflicted  
in spirit: Looke more: Verse, 19. 20,  
21, 22: Likewise he saith, Psal, 145,  
18, that the Lord is neere to all which  
call vpon him: yea al such as call vpon  
him



him faithfully. Look moze, ver. 19, 20.

quest. What other definition can you shew me after al this, concerning pzaier.

ans. It is an earnest, an humble, & a faithfull declaring of our mind vnto God, whereby we doo not onely confesse our sinnes, but also aske thinges needfull for our soules and bodyes, alwaies giuing thanks to God the Father of our Lord Iesus Christ.

quest. What learne you by this?

ans. I learne three things, that we must pray to God alone, confesse our sinnes to God alone, and thirdly that we must be thankfull vnto him.

quest. Where proue ye first by the Scriptures that we are commaunded to pray to God alone?

ans. Call vpon me in the daye of trouble, so will I deliuer thee & thou shalt glorifie me, Psal. 50, 15. Looke moze, Isay. 45, 21, 22.

quest. Can you confirme this?

ans. Yea, by the words of our Sauiour

uioner who saith to his Disciples after this manner pray ye, Our Father, &c Matt. 6, 9. by the which he will haue vs to pray to none but vnto GOD alone.

quest. Where doo you find that the faithfull haue so doone and sped well by it?

ans. In my trouble I did call vpon the Lord and I cried vnto my God he heard my voice and my crie came before him euen to his eares, Psal. 18, 6. and Daniel did crie to God onelie, Dan. 9, 18. which thinge he also dyd chap 6. and was deliuered from the Lions.

quest. Where doth God testifie for our comforte and the increase of our faith, that he heard such as called vpon him?

ans. Thou diddest call in affliction and I deliuered thee and answered thee in the secret of the thunder, that is from the clouds. Psa. 8, 7.

quest. In whose name muste wee pray

pray to God, that wee may the better be heard?

ans. In the name of Christ, for it is written, there is no other name among men vnder heauen, wherby we are to be saued. Act. 4. 12.

quest. May we not pray to saintes which are now in heauen?

ans. No, for it is written: if any man sinne we haue an aduocate with the father, Iesus Christ the iust, & he is the reconciliation for our sinnes, 1. Ioh. 2. 12.

quest. Where find you that our sauiour him selfe hath said that wee are to pray in his name?

ans. Ioh. 16. 23. Whatsoeuer yee aske the father in my name it shall be giuen you.

quest. How can you farther iustifie this that we are not to name a Saint in our prayers for helpe?

ans. By the example of our sauiour who in his prayer to God afore his crucifieng sayd, Father if thou wilt, take



30 A brieft Catechisme.

take this cup from me, &c. ; Luk 22, 42  
naming none other but God the father  
alone, whose example ought to be our  
sufficient instruction.

quest. Shew some other place in the  
Scriptures where God and Christe  
are onely coupled together ?

ans. There is one GOD and one  
mediatour betwene God and man,  
Christ Jesus. 1. Tim. 2, 5.

quest. You said aboue that we must  
confesse our sins to God, where finde  
you that ?

ans. In 1. King. 8, 47. where wee  
may learne that confessing of sinnes  
is a peece of prayer.

quest. What other place haue you ?

ans. If wee acknowledge our sins  
he is faithful and iust to forgive them,  
1. Iohn. 1, 9.

quest. Where find you that by con-  
fessing of sinnes there followed for-  
giuencesse ?

ans. In Psal. 32. 5, 6.

quest. It was said also aboue that  
than

thanksgiving is a part of prayer, how  
proove you that?

Ans. In the Epistle to the Philippians. 4, 6.

Quest. Where do you find that we  
are bid to pray with promise that we  
shall obtaine?

Ans. For our comfort it is to be  
seen in Mat. 7. 7, 8, 9.

quest. What can you gather by  
this of all this?

Ans. That vnlesse we pray to God  
only for all things needfull. and that  
in the name of Iesus Christe: with  
confession of our sinnes, not vnto a  
priest, but vnto him only: & alwayes  
thanking him: our prayer can ney-  
ther be acceptable to God nor profita-  
ble for vs, because it is not according  
to the word of God.

quest. It being thus declared vnto  
whome, and in whose name we must  
pray, as also what be the partes of  
prayer, what else is there required in  
prayer?

First

32 A brieft Catechisme.

anſw. Firſt that it be made in repentance : ſecondly, in faith : thirdly, in forgiveness : fourthly, in heart : fifthly, according to the will of God : and finally without ceasing.

queſt. Howe proue you the three firſt by the Scriptures?

anſw. Touching repentance, it is written, if I regard wickednes in my heart, the Lord will not heare my prayer Psal. 16. 18.

Secondly, concerning faith: What ſoeuer ye deſire when ye pray, beleeue that yee ſhall haue it, and it ſhall be done vnto you. Mark 11. 24.

Thirdly, as touching forgiveness, it is ſaid, when he ſhal ſtand and pray forgive that your father which is in heauen, may alſo forgive you your trespases : for if ye will not forgive : your father which is in heauen, will not pardon you your trespases. Mark. 11. verſe 25. 26.

queſt. What can you bring for the other three : namely, that wee doe not  
onely



only pray with mouth, but with hart:  
secondly that it must be done according  
to the wil of God: and thirdly that we  
ought not to cease, or giue ouer praiser.

answ. To proue the first of this it  
is witten, if thou shalt seek the Lord  
with all thine heart, and with all thy  
soule, thou shalt finde him. Deut. 4.  
verse 29. For the Lord is neere to all  
that call vpon him, yea to all that call  
vpon him in trueth. Psalm. 145. 18.  
And to confirme the second, it is said:  
this is the assurance that we haue in  
him, that if we aske anie thing accor-  
ding to his will, he heareth vs. 1. Ioh.  
5. verse 14.

Finally, for the third, it is com-  
maunded by the Apostle, pray conti-  
nually. 1. Thess. 5. 17.

quest. What shall we doe nothing  
els but pray?

Ans. It is not so meant: but that  
wee must indeuour without fainting,  
and dayly strine without ceasing vnto  
the Lord, as Daniel did thre times a

D

day

day, and not to pray once in one day and no moze in a weeke after : wee must therfore continue and watch in praier, untill the Lord doe heare and haue mercie. For continuance testifieth our faith, which will haue no nay: proueth our hope that will yet depend vpon God: expresth our loue to God because wee will not giue ouer afore we haue obtained.

quest. Must our praier be a particular praier, euerie one for himselfe onely?

Ans. No, for we must make supplication for all saintes. Ephes. 6. 18. As also it is writtē. 1. Tim. 2. 1. 2. That first of al supplications, praiers, intercessions, & giuing of thanks be made for all men. For kinges and all that are in authoritie, that we may leade a quiet and a peaceable life, in all godlinesse and honestie.

quest. You say that we must praie for all men : Must we then pray for the enemies of God?

Ans.

Ans. First, in praying for all men, it is to be understood that wee must pray for all sortes of people of what degree soever, which thing Samuel did, when hee prayed for all the Israelites against the Philistines.

1. Sam. 7. 8. 9. may 01 1661. 1662.

Next wee may pray either for the enemies of God, if they be so of ignorance & not of malice, that they may be converted, or against them wee may pray when they doe violently rage against the children of God, that they may be confounded: for so did Paule pray against Alexander. 2. Timo. 4. verse 14. 1661. 1662. 1663. 1664.

In quest. Now having heard to whō, and in whose name we must pray, as also how we must pray, we must yet farther knowe howe many sortes of praier there are, tel vs. therefore what you thinke. 1661. 1662. 1663. 1664.

Ans. There are two sortes of praier, a bad, and a good: the good is that which is made according to faith,



being furnished with such vertues as  
as haue beene touched: the bad which  
hath neither faith with God, nor a  
good conscience with men, such a p<sup>r</sup>ai-  
er made the p<sup>r</sup>oud Pharisee. Luke 18.  
verse 11.

quest. How do you else distinguish  
of p<sup>r</sup>ai<sup>r</sup>.

Answ. In this sort: namely, that  
there is p<sup>r</sup>ivate p<sup>r</sup>ai<sup>r</sup>, and publick or  
common p<sup>r</sup>ai<sup>r</sup>.

quest. What call you p<sup>r</sup>ivate  
p<sup>r</sup>ai<sup>r</sup>?

Answ. It is when every saythfull  
man or woman, or every perticuler  
familie or household, shall either apart  
or together, not onely make request  
vnto the Lord for needfull graces: but  
also be thankfull for blessings, both  
spirituall and corporall from time to  
time bestowed.

quest. Let vs heare some place for  
p<sup>r</sup>oofe, that we should p<sup>r</sup>ay in p<sup>r</sup>ivate?

Answ. In Math. the 6. ver. 5. 6. and  
to confirme this we read, that our Sa-  
uiour

niour himselfe went apart into the mountaine to pray. Math. 14. ver. 23. Luke 6. verse 12. So did Peter Act, 10 verse 9. And so may any of vs, vpon the motion of the spirite vnto meditation and praier, as occasion and neede may bee for any priuate matter : as Dauid did for his sicke childe. 1. Sam. 1. 10. As Anna did against the reproch of her barrennesse, and as the Leper did for his leprosie. Luke 5. 12.

quest. What say you now to publicke or common praier, what meane you by that?

Answ. Common praier is, when there is an assembly or congregation come together in the name of Christ, intending to dedicate themselves (ha-ving the vnitie of the spirite in the bond of peace) vnto the mercie of God: and of him to aske thinges belonging to the vniuersal state of Christ his militant Church, as also pertaining to the generall good of euerie true Christian common-wealth, and euerie princip

A brieft Catechisme:  
 principall, and inferiour part thereof.  
 quest. Where haue you any p<sup>ro</sup>ofe  
 of any asseimble comming together, to  
 make publicke p<sup>ra</sup>ier for some part of  
 the Church.

Ans<sup>we</sup>r. In the 12. of the Act<sup>s</sup> 5. ver.  
 It is written that Peter was kept in  
 prison, but earnest p<sup>ra</sup>ier was made  
 of the Church for him, and was deli-  
 uered by an Angel, 7, 8, 9, 10. Which  
 p<sup>ro</sup>oueth the force of p<sup>ra</sup>ier made by  
 the congregati<sup>o</sup>n of the faithfull. Ther-  
 fore is it not good that any faithfull  
 brother or sister in the Lord do separat  
 themselves from y<sup>e</sup> publicke cause of the  
 Church: But while it is to day, con-  
 tend with al manner p<sup>ra</sup>ier and suppli-  
 cation, together with the rest, that the  
 Purse of theirs and our peace, may be  
 blessed to be an olde mother in Israel,  
 least shee being taken from vs for the  
 abuse of our peace, wee afterwarde  
 wishe to assemble our selues, where  
 now we may and will not, and then  
 would and may not.

But




quest. But what can you conclude of all that hath bene saide touching prayer?

Ans. That if wee pray in such a sort vnto God, as then we do pray according to his will: so it cannot be but that our onely mediator the Lord Iesus wil commend our requests vnto our heauenly father. And our heauenly father also in mercie recommend himselfe vnto vs by his sonne our deseruer, and the holy Ghost his bestower: of what good blessing wee shall aske according to his will.

### The fourth part.

#### Question.

 Hereas God hath promysed that he will heare our prayers, and seeing that great is our forgetfulnesse and manifold our infirmities, to the hindring of our faith: hath not God for our

helpe left any visible tokens between him and vs to stirre vs vp vnto a stedfast perswasion in his promises and to stay vs by in our weakenes and to strengthen vs in our beleefe?

ans. Yes he hath left vs two tokens for our assured comfort.

quest. What be they?

ans. The sacraments of baptisme and the Lords supper.

quest. What are sacraments?

ans. They are assured seales & perfect pledges of God his promises towards all that beleue in Christe our Lord.

quest. What is the sacramente of Baptisme?

ans. It is an outward washinge, signifieng an inward grace: namelie, that we are borne againe by the washing of the new birth, and the reuuing of the holie ghost. Tit. 3, 5. that there by we should walk in newnesse of life Rom. 6, 4. and that being baptized in to Iesus Christ, we should not onelye  
be

be baptised into his death, to the crucifying with him our old man that the bodie of sinne might be destroyed: that hencefoorth we should not serue sinne, Rom. 6. 3, 6. but also that we shoulde in Baptisme so put on Christ. Gal. 3, 27. as for euer afterwards we ought to denie vngodlinesse and worldelie lusts, and that we should liue soberly and righteouslie, and godliue, in this present world. Tit. 2, 12.

quest. By whom do you finde that this Sacrament was ordained?

ans. In the 28. Mat. 18, 19. we read that our Saviour saith, al power is giuen me in heauen and earth, goe therefore and teach all natione baptizing in the name of the Father and the sonne and the holy ghost.

quest. What gather you heereby?

answ. That the word and the sacraments are to goe together.

quest. Where else can you proue that?

ans. In Ephes. 5. 25, 26. the Apostle



He speaking of the spirituall marriage betwene Christ and his church saith, that Christ gaue himselfe for it, that he might sanctifie and cleanse it by the washing of water, through the word.

quest. What is the supper of the Lorde?

Ans. It is an holie ordinance which consisteth of the communion or partaking of bread and wine, in the congregation or assemblie of the faithful.

quest. Of whom was it ordained?

Ans. Of our Saviour Christ himselfe. Mat. 26, 26, 27, 28.

quest. What is to be understood by those wordes, that bread is his body, and wine is his blood.

Ans. That this bread being broken and eaten: & this wine taken and drunken of all beleeuers is an assured token and a visible witnesse that the bodie of Christ was laine, and the blood of Christ was shed for the forgiveness of sins, and that the vertue  
and

and power of the same his death is as  
 surelie belonging to the beleeuing, as  
 the bread and wine is taken and tast-  
 ed of the receiuers.

quest. What then doo these words  
 Take eate this is my bodie, &c. sig-  
 nifie, doo they not signifie his very bo-  
 dy and bloud?

Ans. No, for if they did, then had  
 he either beene bread and wine, afore  
 he spake those words, or else must he  
 haue beene bread and wine after hee  
 spake them: and so his bodie shoulde  
 not haue sufficed in the nature of flesh  
 which it did, but haue been changed  
 into bread & wine which it was not,  
 no more then bread and wine which  
 are earthly creatures, can be changed  
 into his heauenlie body. And againe,  
 it cannot be that the sacrament of bread  
 and wine, which is a signifieng thing,  
 should be the thing signified, which is  
 Christ, for the sacrament being but a  
 remembrance of him, it cannot be the  
 bodie

bodie of him, whom we beleue to remaine at the right hand of his father in the heauens, vntill his comming in the last day.

quest. Then because our sauiour Christ hath so spoken, Take, eate, this is my body, and drinke this is my blood. What is the meaning of those wordes.

answ. The Apostle in 1. Cor. 11. verse 26. doth plainly expresse them: for saith he, as often as ye shal eat this bread, and drinke this cup, ye shew the Lordes death till he come.

quest. What doe you vnderstand thereby?

Ans. That by the often receiuing thereof, we are to shew how his death worketh in vs: and that by the death of his bodie, wee in our bodies should die to sinne: and that by the shedding of his blood our sinnes are done away if by faith we abide in him.

quest. How ought wee to come to the



the receiuing of this holy miſterie of  
the bodie and blond of Chriſt.

— Anſw. The holy Apoſtle hath tolde  
vs how. 1. Cor. 11. 29. Let a man exa-  
mine himſelfe, and ſo let him eate of  
this bread, and drinke of this cup: for  
he that eateth and drinketh unwor-  
thely, eateth and drinketh his owne  
damnation, becauſe hee deſerueth not  
the Lords body.

queſt. What ſortes of people muſt  
then come to the Lords table:

anſw. Such as are able to examine  
themſelue, leaſt eating this bread, and  
drinking this cup unworthely, they  
be guiltie (not of the ſacrament, but of  
the thing which it ſignifieth: namely,  
the very body and blond of Chriſt.  
1. Cor. 11. 18.

queſt. Are all that uſe theſe ſacra-  
ments ſealed with the grace of God?

Anſ. No, for then grace ſhoulde  
ſeeme to come of the Sacraments and  
God mighte appeare to bee tied vnto  
them

them, and that without them he either could not or would not worke grace in the hart of man, as he did in Abraham afore he receiued the ſigne of circumciſion, which after hee had it, it was a ſeale of righteouſneſſe in him, and as God did deale with Abraham afore he was circumciſed, euen ſo dealeth hee with all Abrahams children, which are the faithfull afore they bee baptiſed, and afore they haue receiued the Sacrament of his bodie and bloud.

Queſt. Are not the promiſes of God his gifts and graces due vnto all ſuch as receiue the ſacraments.

Anſw. No, for the wicked whome are vnworthie receiuers, doe heape vp the vengeance of God againſt them, doe witneſſe their owne vnthankfulneſſe and infidelity: and thirdlie doe ſeale vppon their owne condemnation with Judas.

queſt. To whome then doe theſe ſacraments belong to be taken to their com-

comfort?

Ans. To the faithfull onely who receive those seales with the promises of God in Jesus Christ.

quest. What if wee refuse to receive these holy mysteries?

Ans. If when wee may receive them we will not, we shew that wee are void of faith, because we exclude our selves from the fellowship of the faithfull, and care not to be partakers of God his holy ordinances.

quest. What saye you of such as would receive them and cannot, being presented by death, or hindered by persecution?

Ans. Neither the providence of God for the one, nor the malice of man for the other can disappoint them the grace and mercy of God for one whom he will and when he will. and where he will, and how he will, will he have mercie.

quest. What can you briefly conclude



48      A brieſe Catechiſme.  
clude of all this :

Anſw. That if wee ſhall receive  
theſe Sacraments with a repentinge  
and a believing minde, then are they  
aſſured testimonies vnto vs of God  
his promiſes vnto eternall life in Je-  
ſus Chriſt our Lord.

F F N I S.



# A Short Summe of the same.

## Question.



What is our exercise called?

Answer.

Catechizing.

quest. What is catechizing?

ans. Instructing or teaching.

quest. Wherein muste wee be taught?

ans. In the word of God.

quest. Whye must wee be taught therein?

Ans. That the man of God maye be perfect.

quest. In how manie things must we be taught?

ans. In foure.

quest. Which be they?

Ans. The law, the Gospell, prayer, and the Sacrament.

¶

What

50 A brieſe Catechiſme.

queſt. What doth the lawe teache  
vs?

anſw. To knowe our ſinnes, and  
our owne condemnation therefoze?

queſt. How doth the law work our  
condemnation in vs?

anſw. By the iuſtice and righteous-  
neſſe of God.

queſt. Why ſo?

anſw. Becauſe there is none that  
can keepe the law.

queſt. Why then did God make  
ſuch a law.

anſw. That by the ſame we might  
be humbled in the ſight of God, and  
that finding our ſelues guiltie therby  
we might ſeeke foꝛ mercie.

queſt. What then muſt we do by-  
on the knowledge of our ſinne?

anſw. We muſt flie to the mercie  
of God in Ieſus Chriſt, foꝛ the foꝛgiue-  
neſſe of all our ſinnes.

queſt. Where is our aſſurance foꝛ  
that wꝛitten.

anſw. In the Goſpel.

What



quest. What is the Gospel?

answ. It is the power of God vnto saluation.

quest. For whom?

answ. For as many as steadfastly beleue that they are redeemed from the curse of the law.

quest. Of what law?

Ans. Of the tenne commaundementes.

quest. Into how many tables are they deuided?

answ. Into two.

quest. What doth the first table teach vs?

answ. Our obedience towarde God, which is contained in the foure first commandementes.

quest. What doth the second table teach vs?

answ. Our dutie towarde our superiours and neighbours, set downe in the vi. last commandementes.

quest. Nowe hauing shewed the partes and pointes of the lawe, shewe

A brieft Catechisme,  
me also where you haue a short sum  
of the Gospel declared.

answ. In the twelue articles of our  
christian belife.

quest. How many parts are there  
thereof?

answ. There are foure.

quest. What be they?

answ. The first concerneth God  
the father : the second, God the sonne:  
the third, God the holy Ghost : the  
fourth, the Church of God and the  
blessings bestowed thereupon.

quest. What are those blessings?

answ. The first is the fellowship,  
that the saintes of God haue with  
Christ : the next is the forgiveness of  
sinnes: the third is the rising againe of  
the body, and the last is life euerla-  
sting.

quest. As touching the Church of  
God and the blessings bestowed ther-  
upon what thinke you, must you be-  
leue in them or no?

answ. No truely, we must not be-  
leue

leeue in them, but beleue that they are.

quest. What say you of the three persons afore mentioned?

answ. We ought to beleue in them being but one eternall God?

quest. Which of these three persons hath redeemed vs from the curse of the law?

answ. Iesus Christ the second person in Trinitie, the onely begotten sonne of God, conceived by the holie Ghost, and bozne of the blessed virgin Mary.

quest. What hath hee done for our redemption, from the curse of the law?

He suffered, and did shed his most pretious blood for vs, being slain for our sinnes, and buried, and rising againe the third day.

quest. To what end hath he done so great a worke?

answ. To make vs free from our sinnes, to deliuer vs from the curse



of the law : to reconcile vs into the fa-  
uor of God: to iuſtifie vs by his grace:  
and finally to make vs inheritoꝝ of  
eternall life.

queſt. **W**hat is now to be done of  
vs, he hauing done ſo much foꝝ vs?

anſw. **W**e muſt continually ex-  
erciſe this our faith and beleefe in  
him.

queſt. **H**ow muſt we exerciſe our  
faith?

anſw. **I**n earneſt and hearty pꝛaier  
vnto God alone.

queſt. **F**oꝝ what thinges?

anſw. **F**oꝝ the increaſe of the ſame  
our faith, and the obtaining ſathe  
thinges as ſhalbe needefull foꝝ our  
ſoules and bodies.

queſt. **W**hat is pꝛaier?

anſw. **I**t is an earneſt ſute of the  
ſoule, and a faithfull deſire of the hart  
and mind, made eyther openly in the  
the congregation with woꝝdes oꝝ ſe-  
cretly without woꝝdes vnto God.

queſt. **I**n whoſe name muſt we  
pꝛay

we pzaie?

answ. In the name of Iesus Chzist  
our Lord.

quest. In what foyme of pzaier.

answ. As our sauiour Chzist him-  
selfe hath taughte vs in his holie  
wozd, saying Our father which art in  
heauen. &c.

quest. Is there no other meanes  
vnto God but Chzist onely.

answ. No, for it is witten in the  
first of Timothie, and second chapter,  
and the fift verse, there is one God,  
and one mediator betweene God and  
man, the man Iesus Chzist.

quest. What doe you vnderstand  
by that?

answ. That there is no saint in  
heauen to come vnto God by, but only  
by our Lord Iesus Chzist.

quest. Why so?

answ. Because as from the begin-  
ning, there is no saint in heauen, but  
was saued by him: so now there is  
none vppon earth, that can be saued

56 A brieft Catechisme.

without him.

quest. How proue you that by the Scriptures?

answ. It is written acts. 4. verse. 12. there is not saluation in any other, for among men there is giuen none other name vnder heauen wherby we must be saued.

quest. Are there no visible thinges ordained by Christ to be as outwarde meanes for the helping and strengthening our fayth?

answ. Yes there are.

quest. What be they?

answ. Onely two sacramentes the one of baptisme the other of the lords supper.

quest. What are sacraments?

ans. They are assured Seales and perfect pledges of the mercies of God towards vs.

quest. Towards whom?

answ. Towards those only which haue repentance and a true beleefe within their harts.

What



quest. What vnderstande you by Baptisme ?

ans. Washing.

quest. What is the meaning thereof.

answ. That by our first birth frō our parents we are vncleane and that by our second birth in baptisme wee are to be bozne againe by water, the woꝝd, and the holy ghoſt.

quest. Where do you proue that the woꝝde muſte goe with the Sacraments ?

ans. In Mat. 28. 19. Where it is ſayd, goe and teache, baptiſing in the name of the father, the ſonne, and the holy ghoſt.

quest. What other place haue you to proue that the woꝝd and baptiſme muſt go together ?

answ. In the Ephesians 5, 25, 26. where it is written, that Chriſt gauē himſelfe for his church, that he might ſanctifie it and cleaſe it by the waſhing of water through the woꝝd.

Why

quest. Why are we baptised?

ans. That we should deny vngod-  
linesse and worldlie lustes, and that  
we should liue soberlie, righteouslie,  
and godliue in this present worlde.  
Tit, 2, 12.

quest. What is meant by the sa-  
crament of the Lords supper?

ans. Wee are to remember and  
beleue by the often receiuing thereof  
that Christ gaue himselfe for vs vnto  
death, and that we also shoulde giue  
our selues vnto him in our life.

quest. Why so?

ans. That we continuallie dyeng  
vnto sinne, as he did die for our sinnes  
mighte liue to die in him, and die to  
liue with him for ever.

quest. What is the sacrament of  
the supper of the Lord?

ans. It is an holie ordinance which  
consisteth of the receiuing of bread and  
wine, in the congregation of the faith  
full.

quest. Of whom was it so orday-  
ne d

ned.

ans. Of our Saviour himselfe, as we may read in Mat. 26, and the 26. 27, and 28. verses.

quest. What were in the place of these two in the time of the law?

ans. Circumcision and the pasco-  
uer.

quest. Why were they changed by Christ?

ans. First to signifie his authoritie that he might do it: then to expresse his mercy that would put a difference betwæne all true beleeuers and the Jewes, betweene the lawe of Ceremonies ended in him: and the Gospel began of him and left for the comfort of as many as haue faith in the work of his death.

quest. How ought wee to come to the receiuing of this holie mystery of the Sacrament of the body and bloud of Christ?

Ans. We must examine our selues least eating and drinking vnworthily  
we



We eat and drinke our owne condemnation. 1. Cor. 11, 29.

quest. How else must we do it?

ans. By rememb'ring with a hartie sorrow our sinnes against God and our offences against man.

Quest. What is then to be doone?

Ans. We must first aske forgiveness of God with a stedfast purpose of amendment, and we must also bee in perfect loue with our neighbours.

quest. What then dooth followe?

Ans. So shall we be wortheie receivers through the mercy of God in Iesus Christ our Lord.

quest. What benefite haue we by this sacrament?

ans. If we shal foreceiue it our very soule by a sound faith is comforted and made strong vnto life euerlasting.

quest. What, doe those sacraments minister or bring grace vnto vs?

ans. No, they doo not, because all that receiue them haue not grace.

quest. Why haue they not grace  
by

by the sacramentes ?

ans. Because grace is not tied to the Sacraments but Sacramentes to grace, and are the seales of grace growing afoze thorough repentance and sayth first witten in our heartes also we must know and beleue that grace and mercie commeth vnto vs by Chzist alone, Iohn. 1, 17.

quest. How dooth grace and mercie come vnto vs by chzist, seeing that Chzist is in heauen.

Ans. By the power and working of the holy ghost.

quest. What is the holy Ghost ?

ans. It is a heauenlie power and a holie pzenence sent downe into the world from God the father and God the sonne.

quest. By what other name is the holie Ghost called ?

ans. The third person in Trinity.

quest. Wherefoze was it sent into the world ?

ansv. To teache the ignorant  
and

62      A brieſe Catechiſme.  
and to comfort the hearts of God his  
people in troubles.

queſt. By what meanes dooth it  
teach vs ?

anſ. By ſuch as are faithfull pre-  
chers of the law and the Goſpell.

queſt. How dooth the ſame ſpirite  
comfort the harts of God his ſaintes  
in troubles ?

Anſ. By a ſound and ſtedfaſt faith  
in beleeuing the ſweete promiſes of  
God in Jeſus Chriſte which are con-  
tained in his wzitten word, wherein  
whatſoeuer is neceſſarie for our ſal-  
uation is ſufficientlie by the ſame ſpi-  
rite ſet downe for all that beleene.

*FINIS.*



*A verie short direction shewing how  
euery one not instructed, ought to  
come prouided to the  
Lords table.*

How then must you behaue  
your selfe?

**F**irst I muste diligentlie examine  
mine owne conscience by the lawe  
of God set downe in the ten comman-  
dements, which will teache mee not  
only to knowe my finnes Rom. 7, 7.  
but also what by the iustice of God is  
due vnto mee therefoze, namelie the  
wrath of God. Rom. 4, 15. look moze  
Gal. 3, 10, 11, 12, 13. as also read Ro.  
7, 8. to the end of that chap.

Secondly, finding by the same law  
that I am guiltie of many foule sins.  
And knowing in my hart that I haue  
greuoulie offended against God and  
man, I must not onely confesse my  
faults. Psal. 32, 5. But also be truely  
and hartelie sozry for all my offenses.  
Luke.

a short direction.

Luke. 15. 17, 18, 19, 20, 21.

Thirdlie I must earnestlye repent and gladlie forsake my former wickednesse. Prou. 28, 17. & incline mine eares and come to the Lorde, that my soule may liue. Isai 5, 3. Look moze in that chap. 6, 7. verses) read them & remember them. Also being thus turned to the Lord, I must be a new creature. 2 Cor. 5, 17. hauing a cleane hart created, and a right spirite renewed within me. Psal. 51, 10.

Fourthlie, I muste assuredlie beleue with faithfull Abraham, in the promises of God his mercie: And that for the dooing away all my sins that that once and only sacrifice of the offered bodie and blood of our saviour was, and is sufficient against all my sinnes, look moze Heb. 9, 26, 28.

Fiftly, I muste patientlye strue and constantlie continue by faithfull praier vnto God. Mat. 21, 22. And that in the name of Iesus Christ. Ioh. 16, 23, 24. for the forgiveness of all my sinnes

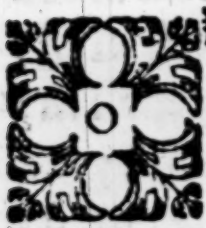
a short direction.

sinnes committed against heauen and earth, against God and man: hauing henceforth perfect obedience towarde GOD and heartie loue towarde my neighbour, freely forgiving al my offenders, as I would be forgiven my selfe of God. Looke moze, Math. 5. 24. 25. as also consider 14. and 15. verses of that chapter. Likewise Math. 18. 21 to the end, and Colos. 3. 12. 13. 14. 15 verses.

Finally, being thus prepared, I am thoroughly perswaded that I may boldly come to receiue the holy sacrament of the body and bloud of my sauiour which as it was shed to washe away all my sinnes, so the receiuing of the same sacrament, putteth me in remembrance of the worke of my redemption. Looke moze, 1. Cor. 11. 24. 25. by whom it was done. Rom. 4. 24. 25. And to what end, read diligently Rom. 6. from the beginning to the end, as also 2. Cor. 5. 15.



A prayer to be vsed a-  
fore the receiuing of the ho-  
ly Sacrament.

 most mercifull God grant mee the grace of thy helie spirite, that I may reuerently consider of the thing which according to thine ordinance I am now about to doe: and that I may doe it to thy glozie, and the comfort of mine owne conscience, I beseeche thy deuine goodnesse that I may rightly and truely examine, trie, and iudge mine owne thoughtes, waies, and woꝝkes, by thy most holy lawe: and that I thereby finding, and knowing in what a daunger of thy iust iudgements I am, because of my sinnes against thee, and my neighbour, may not onely foꝝ the time past vnfaignedly be greeued in my heart, & so therebp- on earnestly repent foꝝ all my foꝝmer misdeedes: but also faithfully intend at this pꝛesent, and foꝝ euer hereafter  
religiously

### Prayers.

religiously bend my selfe to liue and  
leade a new and a godly life . Which  
oh my good God, I confesse to be the  
onely way thzough Christ for forgiue-  
nesse from thy mercie seate, which bp-  
on my amendement, thou in thy great  
bountie hast promised in thy sacred  
wozde, and by the death of my blessed  
saiour to bestow vpon me: wherefoze  
accozding to the trueth of thy wozde,  
and thy louing kindnesse which hath  
beeue euer of old. I beseeche thee in the  
name of my Sauioz that I may euen  
now receiue thy mercy , to the vtter  
blotting out of the booke of thy iudge-  
mentes , all my former wickednesse:  
And that my faith being increased, my  
conscience renewed , and all my life  
hæereafter sanctified vnto true godli-  
nesse, by the continuall pzesence, pow-  
er, and rule of thy holy spirite, I may  
labour to liue accoꝛding to thy wozd,  
and to leade a life still walking in the  
way of a true feare and obedience to-  
wards thy Maiestie : with christian

## Prayers.

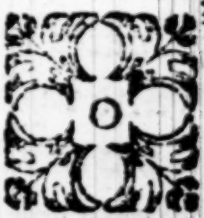
287a  
peace and concord towards my neighbour, at no time good Lord wilfully offending anie, but presently and willingly forgiving euery trespassse, not onely vnto this honour done and past, but also for ever freely forgetting euery offence committed against me by any, as I would all my sinnes to bee forgiven and forgotten of thee my good God my selfe. Seale vpon therefore I beseech thee in my soule, a zeale & an inward loue hereof, and through the holy ghost, and thy heauenly word working in me, make that this holy sacrament may be a liuely and a powerfull remembrance of my sauiour his passion and bloudy death, and graunt that by the same al my sinnes may be dead and buried: and my poore soule quickened and nourished by taking and eating the Sacrament of his most precious body, and by tasting and drinking of the cup of the newe testament vnto eternall life, in the sufferinges of my deere sauiour: to whome with thee my  
grations



## Prayers.

gratious God, and the holy Ghost, be  
all prayse, and glozie, for evermore.

A prayer to be vsed in the time of  
receiuing the holy sa-  
crament.

 **D** Lord my God, I beseeche  
thee in mercie to accept of  
me, and this my poore of-  
fering, euen my body and  
soule: the one mortified by the death of  
my sauiour his body, and the other  
quickned by the spirite of his eternall  
life. My good God remember not what  
I haue bene, but in the same death of  
thine owne sonne, and in his buriall I  
pray thee to kill, and burie in an eaer-  
lasting forgetfulnesse all my former  
wickednesse, that it neuer rise vp in  
the iudgement against me: and by his  
rising againe, raise me also I pray thee  
from the graue of all sinne, and death,  
that they neuer haue power ouer me.  
Make me strong good Lord against  
mine

## Prayers.

mine inferuall enemye, by an increase of a liuely faith, and nourish that same by that spirituall foode, which in the blessed Sacrament of the body and blood of my saviour I am about to receive. Open therefore not onely my lips of my body, but also the mouth of my minde to take, and spiritually to eate of his most blessed body, and by a liuely faith, tast and drinke of his most precious blood, to the refreshing and comfortable nourishing of my weak and wretched soule, which I trust shal henceforth not onely die to sinne, but also liue to righteousness, through him which did not onely die for my sinnes, that I might liue both to hym and with him for euer: but also liueth to be my righteousness, my iustifier, and eternall liuing saviour: in whose blessed kingdome I beleue and hope to be through his death, to liue an everlasting life: the which my most gracious god I beseech thee to seal vp vnto my soule by this pledge of my faith,  
which

## Prayers.

which now I am about to receiue, to the assuring my consciēce of thy mercy to forgiue and pardon all that I haue done, as also that I should dayly remember to liue a new and a godly life to the glozie of thine, and his name, vnto whome with the holy Ghost, be all praise, power and dominion, for euer, and euer, Amen.

A praier to be vsed after the recei-  
uing of the holy Sacra-  
ment.



**H** Lord my God most mercifull, I humbly thanke thee, that thou hast not onely suffered mee to liue vntill this happie houre, that I might retorne vnto thee, but also hast vouchsafed of thine eternall fauor, to entertaine me at thine owne table, and to make mee partaker of the body and bloud of thy Christ my sauour in this pledge



## Prayers.

pledge and vnder this seale, nowe set  
to my wretched soule : in the which  
grant me that grace, that the remem-  
brance of my redeemers death, may  
for euermore be written, and so sealed  
vp by a lively faith in my conscience,  
as henceforth, I may not onely shewe  
the same in my life by good workes,  
but also dayly more and more, being  
mortified by the spirite of grace, I may  
vtterly detest whatsover bayte of sin  
the cursed enemy of my soule, shall at  
any time offer to the casting vp again  
of the sacred supper of my sauiour as  
afore time I haue most vnkindly don,  
Oh good Lord, therefore I besech thee  
to graunt me the preseruatiue of thy  
wholesome spirit, for my spiritual de-  
fence, that thereby this wholesome  
banquet of my soule may happily by  
thy blessing, nourish and make strong  
euerie part of my life against sin and  
Sathan, death and hell: and that I day-  
ly and continually, thinking of what  
thou good Lord requirest after this  
worke

### Prayers?

wozke now perfozmed: I may with  
a good conscience also perfozme, in  
som acceptable measure, such a course  
of Christian life, as nowe I may be  
knowne to be thine, and when my end  
shalbe, it may please thee to accept me  
foz thine owne, thzough him in whose  
death thou wast wel pleased, euen my  
Lord and sauiour Christ, to whome  
with thee O father, and the holy ghost,  
one eternal liuing God, be all power,  
praise, glozie, and thanks, both nowe  
and euer, wo:ld without end, Amen.

### A praier for the Morning.

O Our eternall God, the God of  
all mercie, and the GOD of our  
Strength and safetie, foz by thee haue  
we bene p:serued to this houre and  
most happilie bzought to the begyn-  
ning of this daie, hauing had comfoz-  
table rest foz our bodies. We wret-  
ches most vnwozthie such great fauor  
of

Praiers.

287a  
of thine nowe together assembled in  
thy pzeſence, doo acknowledge thee to  
be our onelie helpe to keepe vs from  
hurt : our only buckler to beare of all  
the forces of Sathan : our only ſuccoꝝ  
to relieue vs in ſozrow : our onely de-  
ſence to deliuer vs from danger, as al-  
ſo confeſſing that of our ſelues with-  
out thee we are willing to walk with  
Sathan, and readie to fall into ſinne  
and to run into hell it ſelfe, foꝛ euerie  
howe doo we prouoke thee to anger  
becauſe of our vnkindnes, and moze  
and moze do we grieue thee by our vn-  
thankfulneſſe, and continuallie fol-  
lowing our owne luſt, wee do what  
we can to pull downe thy vengeance  
and iudgements vpon vs. But good  
Lord, though this be true, yet we be-  
ſeech thee to deale againſt ſathan and  
not againſt vs, confound him whiche  
dooth hate thee and vs foꝛ thy ſake : &  
condemne not vs that yet loue thee not  
as wee ought, noꝛ feare thee as wee  
ſhould. Oh good Lord thy ſparing  
hand



### Praiers.

hād to strike vs, & thy louing kindnes  
to forbear vs giueth vs great cause  
to loue thee for thy mercy: and with  
an inward sorrow to lament, not as  
Esaw did: but with a hartie greefe to  
repent as Peter did, and so turne vnto  
thee vnfainedlie, after all thy war-  
nings against our wickednesse and al  
thy threathnings of iudgement against  
our disobedience towards thy woꝛde.  
Oh good Father giue vs grace euen  
now: since thou hast spared vs vntyll  
now, to remember our selues: to fear  
thy wꝛath: to loue thy mercy: to be-  
leeue thy iustice: to hate disobedience:  
to forsake our sinnes: to withstande  
the Dyuell: to keepe vnder our flesh:  
to grow in grace: to loue thy woꝛde:  
to increase in faythe: to embrace thy  
spirit: to reioice in Christ: to walke  
with thee. So shall this present world  
of wickednesse bee lesse beloued: thy  
truthe more zealouslie beleued: thy  
maiestie more reuerently feared: thy  
blessings more godlie vꝛsed: thy spa-  
ring

## Prayers.

ring vs more religiouslie regarded:  
all which things that they may so be,  
we pray that thy gracious spirit may  
descend into our carnall harts, so shall  
they become spiritual and our soules  
shall be clesed from sinful thoughts,  
desires, and motions of euil, to serue  
thee against sathan, keepe therefore  
the hold of our heartes by the helpe of  
thy holie hand and stretched out arme  
of power, to keep our bodies for thing  
owne possession against all spirituall  
wickednesse and cōpozall action of i-  
niquitie. And let thy prouidence (gra-  
tious Father) be for our gouernment  
thy protection for our safetie: thy pre-  
sence for our prosperous increase in  
the trade and waie of our life: so shall  
our labours not onelie be blessed, but  
also our store shall be happilie preser-  
ued for our selues from danger: for  
our children from perishing: and for  
our familie from ruine, vouchsafe vs  
therefore for our Sauiours sake this  
day thy sauing help for a good consci-  
ence

287a

## Prayers.

ence to serue and obey thee : graunt  
vs thy mightie power that wee maye  
be safe to praise God, honoꝛ thee, and  
with all dutifulnesse to giue thanks  
and glorie to thy name, foꝛ all thy lo-  
ving kindnes vnto this honoꝛ, as also  
that it will please thee in the death of  
Jesus Chꝛist to burie all our sinnes,  
preparing vs against our end and pre-  
seruing vs vnto life euerlasting, tho-  
rough the same our redæmer, the lord  
Jesus, in whose name we farther beg  
of thee these things, and all other thy  
good blessings needfull foꝛ vs in that  
praier which he hath taught vs : say-  
eng, Our Father, &c.





## Euening praier.

**O** God eternall graunt vs mercy  
against our sinnes this day com-  
mitted, and forgiue vs all that which  
is past, and create in vs new hearts, &  
send vs thy holy spirite to the clensing  
our souls, to the leading our liues, and  
directing our waies, woꝝkes, & woꝝds  
vnto thy gloꝝy: and in that thou hast so  
mercifully kept vs vnto this houre:  
we most humbly thank thee therfoze,  
pꝛaying thee to keep vs this night frō  
al dangers of soul & body: pꝛeserue vs  
from sathan and sin: and bestowe vp  
on vs most vnwoꝝthy wꝛetches such  
sweet and comfoꝛtable rest foꝛ our bo-  
dies, as we being strengthened ther-  
by maye happilye rise againe in the  
moꝝning, to serue thee by a godly life,  
to the pꝛaise of thy most holie name,  
thꝛough our sauioꝛ Chꝛist, in whose  
name let vs intreate his mercie foꝛ  
these and all other thy good guifts, in  
that pꝛayer which he hath taughte vs  
saieng: Our father, &c.

Finis.

287a

## Faults to be amended in the Preface.

In the second page of the Epistle, and the 14. line, for also, read therefore. In the third Page against the third line: read 1. Cor. 3. 18. In the fourth page, and against the fourth line: read Prou. 1. 7. In the same side against the 6. line: read Prou. 15. 31. In the fifth Page, against the 23. line, read Acts 29. In the 7. side against the 14. line, read 1. Tim. 5. 17. In the last side, and second line, for, but children: read but to children.

## Faults in the greater catechisme.

In the second part, the fifth Page, and the last line, for God is all, read God is able. In the 18. page, in the third part, and the 8. line: put out quest. What is praier. In the 21. Page, and 17. line, put out vn. In the 23 Page, and 24. line, put out cf. In the 32. page, and 11. line, read Psal. 66.